

1334
F R U I T S
John O F *Newitt*
E A R L Y P I E T Y,

Consisting of
Several CHRISTIAN Experiences,
Meditations and Admonitions.

Written in VERSE,
By RICHARD BOCKETT, jun.
R.

Very Profitable for the Perusal of YOUTH.

Ecclesiastes xii. 1. *Remember now thy Creator in
the Days of thy Youth.*

The THIRD EDITION.

L O N D O N :

Printed and Sold by MARY HINDE, at N^o 2,
in George-Yard, Lombard-Street.



THE
TESTIMONY
OF

Richard and Elizabeth Bockett,

Concerning their SON

RICHARD BOCKETT, *deceased.*

OUR well-beloved Son, Richard Bockett,
was born in London, on the 26th Day of
the 8th Month, in the Year 1693.

He was one whom the Lord was pleased to
visit in his young Years, and gave him a Sight
of his holy Way, to wit, Christ Jesus, the Way,
the Truth, and the Life; and also enabled him
to walk therein in a good degree, wherein he met
with that Peace and Satisfaction, as we conclude

A 2

engaged

engaged him, in his very young Age, to write these Exhortations and wholesome Advice laid down in the following Lines, which came to Hand since his Decease, which we freely made publick, in Hopes it may be of some Service, especially to the Youth.

He was seized with a violent Fever on the 13th Day of the 6th Month, 1721, which continued on him five Weeks, but remained very sensible all the first Week of his Illness. Fearing his Senses might not long continue, his Mother was concerned tenderly to ask him, How it was with him, as to his inward Condition ; and whether he had witnessed at Times and Seasons the Enjoyment of the Presence of the Lord ?

His Answer was, Yea, many a Time ; and also said, it had been his Desire rather to be taken out of this World, than to bring any Dishonour to the Lord. Which was a Comfort to her to hear ; this being the seventh Day since he was first taken ill : That Evening he took to his Bed, expecting to have a very bad Night ; but contrary to his Expectation, the Lord was exceeding good to him, which brought him into great Stillness of Mind. After some Time,

The Testimony, &c.

Time, his Mother being in the Room, he softly called, Mother, let all be still. Then she sat down by his Bed-side, and was sensible the Lord was near to him, and was pleased to solace his Soul with his Goodness in a wonderful Manner. So he lay still for some Time, and afterwards brake forth in a heavenly Frame of Spirit, and said, Mother, I feel no Pain, I lie as in a Bed of Roses; and so continued in a great Stilness for some considerable Time, and express'd again, 'Twas Joy unspeakable that the Lord was pleas'd to make him a Partaker of. Which she was thankful to the Lord for his merciful Visitation that he was pleased to bestow on him at such a Time of Need. Next Morning he gave her a more particular Account how it had been with him that Night while in the Time of his Stilness: He thought his Spirit was ascended out of his Body into Heaven, where he beheld such a glorious Light as he never had beheld the like, and heard such sweet melodious Sounds that he desired to tarry there; but it was not long e're he thought his Spirit returned into the Body again. After this his Distemper grew stronger on him, so that his Life was not expected by any that saw him. He was wonderfully preserved in his Senses, and bore his Distemper with great Patience and Re-

Resignation to the Will of God, either to live or die; and when we could not forbear weeping, expecting to part with him, he looked upon us and said, Do not grieve too much; if we must part, I hope we shall meet in Heaven.

After five Weeks, his Distemper pretty well left him, that he seemed to be in a fair Way of Recovery, and remained so four Weeks, which gave us great Hopes of his longer Continuance with us: But to our suddain Surprise he was taken with a very great Bleeding, that proceeded from his Lungs, which he brought up by a Cough that began on a First-day in the Evening, and continued by Fits all that Night; and the next Day in the Forenoon he had another bad Fit of Bleeding, so that we did not expect him to speak any more, for he seemed as gone. But the Lord was pleased to break in upon his Soul by his mighty Power; by which his Mouth was opened in Prayer; a small Part of which we still remember, which was as followeth: O glorious Lord, thou canst bring down to the Brink of the Grave, and canst raise up again to praise thy Holy Name: Thy Goodness has wonderfully broke in upon my Soul at this Time,

The Testimony, &c. *vii*

Time, when at another Time I could hardly have Desires for myself: But thou hast wonderfully appeared to my Soul at this Time, and hast sealed thy Salvation to me.

A Friend coming soon after his Prayer was ended, and finding him to Appearance near his End, was willing to tarry with him, she thinking it would not be long before there would be an Alteration, which was on the Fourth-day in the Evening following, in which Time, she taking an Opportunity, asked him, How it was with him? And after some little Space of Silence he said, I think that Appearance, meaning that Visitation as last before-mentioned, the Lord was pleased to favour me withal, is an Anchor to my Mind, for I think it was an extraordinary Favour that the Lord was pleased to favour me with, and thereto am I anchored. Some Time after she said, She hoped his Work was done; and he answering, said, Yea: And so finished his Course that Evening. And we doubt not but that he is extred into that everlasting Rest that is prepared for the Righteous.

He

He departed this Life on the 18th Day of the 8th Month, 1721, being near the 28th Year of his Age, and was buried on the 22d of the same Month, from the Bull and Mouth Meeting, in Friends Burial-Ground near Bunhill-Fields, his Corps being attended to the Grave by a considerable Number of Friends and others.

Some

*Some serious Observations of several Visitations
of God unto Mankind; and the States and
Conditions of some on a Bed of Sickness, with
Instructions to the Ignorant.*

Mortality cries in our Ears aloud ;
Yet seems not much methinks to curb the
And 'tis not only to the Proud I write, (Proud :
But unto all that may reject the Light ;
That they may see the Danger they are in,
If they rebel and will persist in Sin.
Some walk as tho' Death could not them come near,
And thro' their Blindness they do nothing fear ;
They do not see the Danger they are in,
Altho' the Devil has them in his Gin ;
He captivates their Minds and dulls their Senses,
They're Servants to him, cause they'd please their
Fancies.

God's clear of them in that he lets them know,
They'l be destroy'd if they continue so :

B

His

His Witness doth the Conscience often prick,
Tho' many dare against the same to kick :
The Time will come when they'll be forc'd to bow,
Tho' they may seem so high and lofty now ;
When God will judge them in his sore Displeasure,
If they in Wickedness fill up their Measure.
And if the Righteous scarcely shall be sav'd,
Then what a Portion shall the Wicked have ?
The Wicked shall be turned into Hell,
Yea all that do against the Light rebel ;
Perpetually in Darkness to reside,
Where are the Wicked greatly terrify'd.
Now if we would escape this dismal Place,
We must take heed unto that Light and Grace,
Which God in Mercy unto all hath given,
Whereby we may obtain a Place in Heaven.
God saith, He will not always strive with Man,
But gives a Time of Visitation ;
In which he calls to People in their Heart,
That they may from their Wickedness depart.
Now if we slight when God thus calls by's Grace ;
And won't his Visitation kind embrace,
He'll give us o'er to do what we think best,
And so at last we'll lose Eternal Rest

Some

Fruits of Early Piety.

3

Some may not understand this inward Call,
Therefore to hint a little on't I shall :
This is the Word that's in the Heart and Mouth,
Which would instruct us in the Way of Truth :
'Twill not consent to Sin in any Man,
But every where reproveth for the same.
That People timely may depart therefrom,
And so escape the Punishment to come ;
Which surely will at one Time overtake,
All such as do not sinful Ways forsake :
For which such People as persist therein,
Are sensible of just Reproof within :
Of which this is a very certain Token
When some have evil done or evil spoken ;
The Lord forgive me, then immediately,
I should not so have done, or said, they cry.
Such Visits are at Times to all extended,
When Man in Word or Deed hath God offended ;
So that hereby may People plainly know,
When they have done the Thing they should not do ;
That inexcusable will all Men be,
When God shall judge them in Eternity.
This is the Call of the ingrafted Word,
Which God in Love doth unto Man afford ;

Fruits of Early Piety.

To which if Man a due Regard would have,
He'd find there's Pow'r in it from Sin to save.
'Tis also called Light, because we may
By its Discoveries discern our Way ;
And when the Tempter comes, the Watchful see
How he doth lay his Baits alluringly.
It is that Grace which doth Salvation bring,
To all that do it's Leadings mind within.
Its Office is the Heart to purify,
To cleanse from Sin and all Iniquity.
This Word indeed hath many Appellations,
According to its different Operations :
It is a Measure of the Holy Spirit,
We should do well to take good Heed unto it.
It would us learn to pray to God aright,
So as to find Acceptance in his Sight.
Which is a Comfort, if considered well,
No earthly Joy can with it parallel.
How many Ways God hath to strive with Man,
That we may dwell in Bliss with *Abraham* !
Sometimes the Heart he toucheth with his Love,
To win our Minds to Things that are above ;
Which makes the Sensible right glad in Heart,
This cannot be obtain'd by human Art.

Some-

Fruits of Early Piety.

5

Sometimes he gently checks the Soul for Sin,
That it no longer may remain therein :
If this won't do to make the Creature see,
God sometimes disappoints him outwardly ;
That he may query why Things go so cross,
And thereby find he's at an inward Loss.
Sometimes God visits Man with Sickneſs great,
That he may ſee his unprepared State ;
And if he dies in that Condition, he
With Chriſt and his Redeemed cannot be :
But unavoidably to Hell muſt go,
Where Anguiſh to his Soul he'll ever know :
When thus the Soul it's Danger apprehends,
Then Supplication to the Lord aſcends,
That he a little Time would ſpare him more,
Vowing to be more careful than before :
He would not be ſo light and wanton then,
As in his former Health and Strength he'd been :
But for the future he would ſerve the Lord,
As long as he would Time to him afford.
When God hath made the Creature thus to ſee,
That he hath ſpent his Time ſo fooliſhly ;
And when by Grace his Heart is humble made,
And at the Lord's Footſtool is proſtrate laid ;

God's

God's sometimes pleas'd to raise the Soul again,
That it a Place in Heaven may obtain ;
But if such do a second Time rebel,
What other Place can they expect than Hell !
For tho' to some God's pleas'd to be so kind,
It is not all that do such Favour find ;
Perhaps their Visitation was not o'er,
But God had Mercy for them yet in store.
I would have none of these Things thoughtless be,
But make Perusal of them seriously ;
How sad 'twould be, if we in Sin should die,
Always to dwell in Woe and Misery !
For if we die in Sin we can't attain
With Christ and his Disciples for to reign.
Where Sin prevails, it Hardness doth create
And suffers not God's Grace to operate,
And if Man will in Sinfulness remain
Until his Heart's so darkned by the same,
That he rejects th' Appearance of the Light ;
Then God to Sin may give him over quite,
That he his Measure may fulfil therein,
Fit for the burning Lake to enter in.

God

Fruits of Early Piety.

7

God willeth not the Death of him that dies,
But rather he should to Salvation rise ;
Yet if Man will his Light and Grace despise,
And stop his Ear against its kind Instruction ;
Then Man himself 's the Cause of his Destruction.
The Fault's his own, the Lord hath done his Part,
And for the same will Man severely smart.
This Fault of Carelesness and Negligence
Before the Judgment Seat for this Offence
What will Man have to say in his Defence ?
He speechless must before the great Judge stand,
And have his Lot with those on the left Hand.
The Soul's eternal Welfare all should mind,
The choicest Jewel that a Man can find.
But is by many too much disrespected,
And as a Thing of little Worth neglected.
Such are great Fools unto themselves indeed,
They will have no Excuse at all to plead.
Therefore in Sin let none take up their Rest,
But pray to God with Heart Abasedness,
That he his gracious Visits would extend ;
And by his Help we may our Lives amend.
And if in Heart we truly are sincere,
He may in Love unto our Souls appear,

Let

Let us not therefore make long Consultation,
 But with all Diligence and Application,
 Be now preparing for our latter End,
 For none knows when God will his Message send :
 Death summons many to the Grave we see,
 To us we know not how near it may be,
 Time's so uncertain, I may safely say,
 We'd need be well prepared every Day,
 And not to drive it off until we're ill,
 We cannot act Repentance when we will.
 'Tis God's free Gift, Man can't by his own Power
 Unto himself true Penitence procure :
 'Tis not to say I'm sorry, I repent
 That I my Time in Folly have mispent,
 Will render Man a sincere Penitent,
 Before God All-wise and Omnipotent ;
 Unless the Heart do with the Tongue agree :
 God hath Regard to Heart Sincerity.
 Where true Repentance is, there's Tenderness,
 Humility and Holy Awfulness,
 Which do preserve converted Souls from Sin,
 'Tis doubtless here true Wisdom doth begin.
 Let none that heretofore have gone astray,
 This needful Work Repentance still delay,
 And drive it off unto a dying Day.

}
We

Fruits of Early Piety.

9

We know not but it then may be too late,
Which if it should we're in a woful State.
Sometimes at once God takes the Sense away,
Which makes such quite incapable to pray :
That as in Sin they've lived, so they die,
And have not made their Peace with God on High.
There's also some their Time in Sin have spent,
Till Sickness hath come on them violent :
And when they *thought* they nigh their End have been
The needful Work then left undone they've seen,
Which quickly puts them in a great Surprize,
Their evil Actions spread before their Eyes.
For Sin's the Sting of Death that makes afraid
The Soul that hath the evil One obey'd.
This Work they found too late now to begin,
Having let slip the Time to do it in :
They now may cry, and on themselves reflect,
But all their Sighings God doth now reject ;
And in this sad Condition some have dy'd,
In Conscience being greatly terrify'd ;
Their Time of Visitation now was past,
Therefore in endless Woe they must be cast,
Where Soul Anxiety will ever last.

C

I think

Fruits of Early Piety.

I think unto this State it may be said,
'As in the Scripture like unto't we read,
Because I called, and ye would not bear,
And to my Counsel would not lend an Ear,
Therefore your Prayers I will not now regard,
But for your mispent Time I'll you reward.
Oh! that the Sinner timely may repent,
So to escape that woful Punishment,
Which unto Sin and Wickedness is due,
As many it may be fear'd will find too true.
When Death draws nigh, 'twill be enough to strive,
With Pangs thereof, whilst that we are alive.
We had not need this Work have then to do,
We'll find that Time will scarcely on't allow.
It's possible we may outstand our Time,
If that we serve ourselves when in our Prime.
Perhaps it may not please the Lord that we
Shall have a Sick-bed Opportunity ;
For some God takes away so suddenly,
To him for Mercy they've not Time to cry.
Some as they've been a walking in the Street,
Have fell down dead, and ne'er recover'd it.
And such like Things have happen'd much of late,
Which should in us a Thoughtfulness create ;
Whether

Fruits of Early Piety.

11

Whether if such a Thing should us befall,
Are we prepared for its hasty Call !
The End of the Unrighteous woful is,
Whereas the Righteous enter into Bliss :
When Death looks them i'the Face they're not afraid,
Having through Faith in Christ, God's Call obey'd.
Death's not the King of Terror unto these,
But sometimes of the two, doth rather please.
Because they've Hope their Entrance will be sure,
Where they shall ever dwell with God most pure.
Such Souls the World with Joyfulness doth leave,
Hoping a Crown immortal to receive ;
'Tis these can say, O Death ! where is thy Sting ?
O Grave ! unwelcome News thou dost not bring :
This is a welcome Message unto me,
Because my Happiness I now foresee ;
I can triumph o'er Death, Hell and the Grave,
Because my Soul a Resting Place shall have :
Among the Righteous who are gone before,
Their Blessed Mediator to adore :
Where I with them shall joyful Praises sing,
To him whom we have chose to be our King.
Our Captain, our Conductor here on Earth,
By whom we come to know the Second Birth.

*That doth Entitle us unto a Crown,
Of Immortality and true Renown :
Which God the Righteous Judge to me will give,
For which I can't but praise him while I live :
Some have themselves to this Effect exprest,
In full Assurance of Eternal Rest :
And 'tis a comfortable End indeed,
Let it provoke all such as this may read :
That have been loose and vicious heretofore,
To live more circumspectly than before,
And vainly spend their precious Time no more.
These Things indeed are of the greatest Weight,
They appertaining to a future State ;
And if Men would a little Time but spare,
To ponder Things which really needful are,
I think 'twould surely make them take more Heed
How they their Lives whilst here on Earth do lead.
If this to any may of Service be,
I shall not think my Time spent needlessly.
The Work is God's, 'tis he must bring't to pass :
So I shall leave it unto him at last ;
Desiring that we all in Truth may grow,
And therein a continual Progress know ;
That when our Time's expir'd, and we must die,
We then may rest with God eternally ;*

• Where

Fruits of Early Piety.

13

Where Sighs and Sorrows are all done away,
A blessed Portion, I could wish all may
At last attain to see that glorious Day.
Which I believe shall ne'er Eclipsed be,
Where nought but Gladness doth accompany,
Such Souls as have obtain'd the Victory.
If on these Things we'd often Contemplate,
It might Desires in our Minds create,
That some Assurance of this happy State,
Which would our Souls for ever satiate,
We might obtain whilst in this Earthly State,
'T would yield us Peace and Satisfaction great.
Thus may the Lord be pleas'd to operate,
And by his Holy Spirit console,
And such as Food forbidden dare not eat,
But for the Breasts of Consolation wait;
A Taste of which, his covet frequently,
That they may have to praise his Majesty,
Both here and also in Eternity——
And 'tis what I desire earnestly,
For Self and all that labour for't with me.
I know my Matter's in a mean Stile pen'd,
Neither did I in writing it design,
To please the Critick, for I don't pretend
To Wit or Learning, neither of em's mine.

The

The chief Design of these my Verses are,
That such as read them happily may End,
And by the Deaths of wicked Men beware,
Whose Souls at last great Terror doth attend,
But that all may escape that dismal State,

'Tis needful that we often think upon
Our latter End before it be too late ;

Time cannot be recall'd, when once 'tis gone.
Such Thoughts would be as Motives to induce
Our Minds unto a farther Exercise ;

To live so well, as that we might not lose

The Crown at last, the everlasting Prize ;
And that's the Thing which I have aimed at,

That all in Fear their Moments here might spend ;
And whoso live in such an awful State,

I hope will make a comfortable End.
These Things seem foolish to the worldly Wise,

Unto the Thoughtless of a future State ;
But Woe will be their Lot that do despise,

The Means that would this holy Change compleat.
When nothing that's unclean shall find a Place,

Or have Admittance into Heavens Joy ;
But all that have contemn'd God's Light and Grace,
And pleaded for their Sin, will he destroy.

He'll

Fruits of Early Piety.

15

He'll cast them from his Presence totally,
Their Lot and Portion he will them appoint
In Endless Woe : This certainly will be
The Portion of the Disobedient.
And here I leave the Man that pleads for Sin,
Who strives the Devil's Kingdom to maintain ;
And scoffeth at the Light of Christ within,
All such I say shall dwell in endless Pain,
Unless true Penitence be timely sought,
And speedily a turning to the Light ;
By which the Work of Renovation's wrought,
In such who its Appearance do not slight :
And 'tis what's absolutely necessary
To an Admittance into lasting Peace,
To an Habitation in Eternal Glory,
Where Joy unspeakable shall never cease.

Written in the Year 1710,

By R. B.

A

A Lesson for the YOUTH.

O Lad! 'tis good to learn God's holy Fear,
A better Thing can't be attained here.
If so, thou'lt then shun every Evil Path,
By which thou'lt gain God's Love, & shun his Wrath.
Mind this be sure, keep not loose Company,
Lest thou with them should'st act Iniquity :
Altho' as Friends thou may'st them dearly love,
Yet they at last may not so friendly prove :
For what avails a little present Joy,
If by these Friends, thou should'st thy Soul destroy.
Take this Advice ; if such Things should present,
If Sinners thee intice, don't thou consent.
If thou canst not Soul's Benefit receive,
I would advise thee all such Friends to leave,
Except through Christ thou think'st thyself so strong
As none could thee perswade to what is wrong.

And

Fruits of Early Piety.

17

And if in thy Companions thou should'st see,
That which doth not unto the Truth agree ;
Besure thou don't thy Spirit mix with theirs,
For if thou dost, God will not hear thy Prayers.
Join not with them in Jest and Jollity,
Which doth the Youth too much accompany,
But in thy Converse with them keep to Truth,
And therein be a Pattern to the Youth ;
And then indeed of Service it may be,
When thou by chance fall'st in such Company.
Here thou perhaps may'st instrumental be,
Truth to promote by thy Sincerity,
And good Behaviour in thy Company,
Oft read the Scriptures, and on them peruse,
Slight needless Books, the Bible read to chuse ;
The best of Counsel we therein may read,
Which if observ'd we should the right Path tread.
Remember thy Creator in thy Youth,
And yield thy Neck unto the Yoke of Truth ;
Which Yoke will not admit of Sin whilst here :
It will us learn our Course aright to steer.
As we unto its Dictates do adhere :
For that's Christ's Yoke, to walk in holy Fear.
If under it we dwell we shall be blest,
And after Death obtain eternal Rest.

D

Shake

Shake off the Yoke of Wickedness and Sin,
 For at the End 'twill Sorrow surely bring.
 What doth a little Pleasure here avail ?

Look narrowly, thou'lt see a String at Tail :
 For after Pleasure cometh Lamentation,
 It leads unto a woful Habitation.

So whil'ft thou'rt healthy, young and in thy Prime,
 Strive God to honour in thy Day and Time ;
 And if thou honour'ft him he will thee crown,
 With evarlasting Joy and true Renown.

R. B. 1710.

To the rich Man.

O Man ! in this let not thy Glory be,
 That thou art Wealthy in a high Degree ;
 Thou art but Steward of this earthly Treasure,
 And see that in't thou tak'ft not too much Pleasure.
 But glory in the Lord that doth it give,
 And that's the Way unto his Praise to live :

For

For God can take it from thee when he please,
And all the Use thou put'st it to he sees ;
So let thy Riches to God's Glory tend,
That to thy Store God may a Blessing send.

R. B. 1710.

A Meditation.

O Lord ! incline my Heart to watch and pray,
Continually, that I may ev'ry Day,
Renew my Strength and Confidence in thee,
And know a Growth in Truth's Simplicity ;
In Meekness and in all good Conversation,
Coupled with Fear and true Humiliation.
Oh ! by thy Wisdom do thou me direct,
That none have ought against me to object ;
But that the Work which thou hast partly wrought,
In Time may be accomplish'd as it ought ;
Oh ! that sweet Solace, that unmixed Wine,
Which thou the Lord art pleas'd to give to thine.

D. 2

Give

Give me to drink thereof abundantly,
That so my Soul may be refresh'd thereby,
Not only once, or twice, but every Day,
Lest I for want thereof should go astray.
Oh! that I may be settled in the Truth,
Bearing the *Christian* Yoke now in my Youth;
And when I wait on thee, that I may know,
The precious Streams of Life to overflow;
That so the Seed immortal may be rais'd,
And thrive thereby unto the Sower's Praise.
Remove and take away the hurtful Weed,
That would obstruct the growing of the Seed;
And that thy Labour may not be in vain,
Be pleas'd to send thy sweet reviving Rain,
O gracious Lord! upon thy tender Plant,
Lest it should wither and decay for want.
Oh! reach unto me thus effectually,
My Heart throughout to purge and sanctify;
That so a cleansed Vessel I may be,
Prepar'd to do thy Will most fervently.
Lord! by thy Power make me like the Clay,
I th' Potter's Hand, that cannot say him nay,
Oh! work and fashion me unto thy Mind,
That I may answer what's by thee design'd.

R. B. 1711.

*A Word of ADVICE to the Batchelor in
chusing a Wife, and also to the Virgins, that
they may be endowed with that preferable
Portion in which the Choice consists; to wit,
Virtue.*

IN my Mind, a religious sober Wife,
Should add much Comfort to a married Life:
Which if young Men in marrying would obtain,
Let them all high fantastick ones refrain,
And aim for such who're virtuously inclin'd
Therein: I think they'll most Contentment find:
I am for one in whom true Virtue dwells,
For of all nuptial Comforts that excels:
Where Simpaty and true Communion,
'Twixt Man and Wife, in Love and Life is known:
That is the greatest Joy young Folks can have,
And 'tis what honest Hearts in Marriage crave:
Therefore, young Men, look well what Choice you
make
If in a married Life you'd Comfort take.

Respect

Respect you not the superfluous Dress,
Which is according to the Airiness,
That doth the Minds of such adorn'd possess:
Mind not the Watch that hangeth by the Side,
Nor yet the Golden Chain that's wore for Pride.
Admire not the cut and powder'd Hair;
Shun all that so unseemly do appear.
If all young Men were in the Mind with me.
These haughty ones should disregarded be:
And if they would have Husbands, they should know
They should not get them by their decking so.
There's no true Comfort with such lofty Wives:
Who join with them oft live unhappy Lives.
It's sure, such cannot help in Sion's Way,
As those whom Virtue doth reside in may:
And that's the Thing we chiefly ought to mind,
That after Death we may Reception find
With Christ, and have this Sencence; *Come ye Blest,
Inherit now eternal Peace and Rest.*
So, if young Men their Lives would happy make
In Matrimony, then this Counsel take:
Make Choice of one that truly is endow'd,
With Sense and Virtue that will stand approv'd;

Then

Then a true Help-mate to thee may she be,
In Things that tend to Truth's Prosperity ;
Which will accrue unto thy future Bliss,
Is what I wish that all Souls may possess,
A being made compleat in Happiness. }

Of Virtue.

VIRTUE's a Thing that's to be valued,
And happy's he that's with it furnished ;
'Twill not in any one admit of Pride,
But maketh lowly where it doth reside.
It is a Portion that doth Gold excel,
As those that do possess it, know it well.
It doth consist of solid Life and Love,
Which graciously proceeds from God above,
Who of it doth to humble Hearts dispense :
They're happy that retain it in their Sense ;
In it there is an hidden Excellence. }
It is a Part the Prudent chiefly prize,
And he that finds it may be counted wise,
Because 'twill make him rich in Heavenly Store
Which he or she'll enjoy for evermore.

To

To the Virgins.

NOW let young Women see
That they be qualify'd,

With this prefered Portion

That herein is describ'd ;

That in the young Men's Choice

Our Virgins may be found ;

'Twill to their present Joy

And future Bliss redound ;

As they in Virtues Ways

To th' End do persevere,

And as they stedfastly

To Wisdom's Voice adhere,

Which would to plainness lead

In Speech and Conversation,

'Tis needful for to know

This State of Reformation.

'Twould also counsel to

Refrain these Vanities,

As trimming and adorning

With Superfluities,

These

These Bodies, that so soon
Must have their Habitation
I'th' Earth from whence at first
They took their Derivation.
And that your Souls may not
Descend below the Grave,
But that amongst the Just
You may your Portion have.
Be sure you ben't with Pride,
But with true Virtue crown'd,
That in the young Mens Choice
You also may be found.

Written in the 9th Month, 1712.

A Meditation.

O Lord! I pray thee, ever let me see
The Wiles and Snares o'th' cunning Enemy;
That I may them escape perpetually,
Least otherwise my Feet entangled be,
So as to interrupt my following thee,

E

I'th'

I'th' Way of Holiness and Purity,
 As thou hast manifested it to me,
 To answer which I covet earnestly,
 That I may have a resting Place with thee
 In Heaven's Happiness eternally.
 Lord ! Grant this may at last my Portion be,
 Whose Soul is often bow'd in Poverty,
 For want of a renew'd divine Supply
 Of that which doth abound exceedingly,
 In thy beloved Children frequently,
 With whom in Spirit I have Unity,
 And greatly love their solid Company,
 Hoping to have it in Eternity,
 Where is enjoyed sweet Tranquility.
 By such as here have walked faithfully,
 Who never more shall separated be,
 But ever dwell in perfect Unity,
 In unexpressible Felicity.
 Now Lord I pray thee to encrease my Store,
 And bless my small Provision more and more,
 That I may thee acceptable adore,
 Both now, henceforward, and for evermore,
 Is what of thee I humbly do implore.

Written in the 4th Month, 1713.

Upon

Upon the Sight of an Affront.

A Man that would a quiet Mind retain,
At small Affronts he should not be offended,
But pass them by, and all Revenge disdain,
This Spirit greatly is to be commended.
And what I see is good may I pursue,
And diligently covet to embrace;
That unto me God may his Favour shew,
And evermore preserve me in my Race:
That to the End I safely may arrive,
And with the Righteous then admitted be,
Into that Rest of which can none deprive,
Where *Sion* shall compleatly happy be.

Written the 16th of the 8th Month, 1713.

A Meditation.

OH! may my Eye be to the Lord
In what I go about,
That I his Approbation may
In all Things have throughout
The whole Course of my Conversation :
Be it even so,
That his sweet Love and Clemency
My Soul may ever know.

Written in the 8th Month, 1713.

A few Lines in Verse, to my Brethren and Sisters in a spiritual Relation. By one that desireth the Welfare of SION, and the Enlargement of her Borders.

MY Brethren and tender Sisters dear,
Who nearly unto me related are,
I have a Word to you, a Family,
With whom I have a feeling Sympathy ;
The Lord increase it, if it be his Will,
And us unto himself draw nearer still,
That one anothers Comfort we may be,
In him the Author of Felicity.
My Brethren who have receiv'd a Share
I'th' Ministry in publick to appear,
I hope 'twill be your chief Concern to make
Improvement in the same, for Sion's Sake.

The

The Lord his Work yet carry on, and prosper
Abundantly, I earnestly desire,

That Righteousness, true Fellowship and Peace,
May in our native Land much more encrease.

Dear Sisters, yet a little while to you,

Who unto your Vocation have been true,

I have at Times with you been comforted,

With Father's Love, which hath replenished.

Such bowed Souls, as can't be satisfi'd

Without they be with Food divine supply'd.

The Lord yet raise in us a fervent Zeal,

And ardent Breathings more and more to seek

The pleasant Stream of Love and Life to flow ;

That we together in the Truth may grow.

And tho' our Souls at Times may suffer Want ;

So that we've been almost inclin'd to faint ;

Fearing, that State of Peace and Plentifulness,

Which some enjoy with so much Thankfulness

We never should attain to and possess.

We are attended with such Poverty,

That each one saith, *Sure none is like to me !*

Yet as the Lord has brought us hitherto,

I hope, my Friends, he will preserve us thro',

Unto

Unto the Land of Rest and Quietness,
An everlasting Sabbath to possess,
And as we've had a Relish of his Peace,
I also hope to see it will increase;
As we in a sincere and patient Mind,
To Watchfulness and Prayer are inclin'd.
The Lord increase poor *Sion's* little Store,
And bless her *shall* Provision, more and more;
So may it be, I earnestly desire,
That we his Love and Goodness may admire.
How amiable and loving in my Sight,
Are you, dear Hearts, who make it your Delight
To watch, and wait, and pray, that Life may spring,
And seek it more than any other Thing.
Oh! may my Soul herein with you be join'd,
And to an earnest Labour be inclin'd;
That Truth may prosper more abundantly,
Which in my Day, I covet much to see.
What shall we say? The Work indeed is great,
Which seems to me, God meaneth to compleat.
That Righteousness shall flow exceedingly,
And Satan's Works destroyed totally.
Though now the Earth is fill'd with Vanity.

Iniquity

Iniquity it greatly doth appear,
Almost in every Place we see and hear;
Yet 'tis believ'd, it's God's Determination,
I'th' Earth to work a thorough Reformation;
And it's his Will, through Instruments, we see,
To carry on the Work of Sanctity.
Wherefore, methinks I long that many may
Be fitted for the Business of the Day.
Oh! may the Lord reveal his Power near,
And us establish in his holy Fear;
That we of this succeeding Generation,
May be as Lights and Way-marks to the Nation,
In Holiness of Life and Conversation;
That *Sion's* Beauty may in us appear,
To those that still in Death and Darknes are;
That they, beholding of her Comeliness,
May be provoked unto Righteousness,
And leave their Forms the Substance to possess.
Now you my Friends, whose Dwelling's near the
That can with Joy to its Arising sing; (Spring.
Remember those, who so abundantly,
May not the Streams of *Shiloh's* Brook enjoy.

Oh!

Oh! be concern'd to pray and intercede
That such with you may plentifully feed,
Who can't themselves in any Thing delight,
That's not approv'd of in th' Almighty's Sight ;
But seek to wait in true Humiliation,
That they may know the Breasts of Consolation
Their longing Souls to Comfort and Revive,
By which alone they are preserv'd alive.
And strengthened unto the Lord to cry,
That he may grant them a renew'd Supply,
Suitable to their Souls Necessity. }
The Lord these keep, confirm their feeble Knees,
Enable them his holy Name to Praise ;
That with the Strong they may with Cheerfulness
Walk safely on i'th' Way of Holiness, }
And know Advances in their Faithfulness.
Oh! may we be preserv'd continually,
In Patience, Meekness and Humility ;
Spending our few uncertain Moments here,
In holy Awfulness and Godly Fear ;
That when we are nigh this mortal Life to leave,
We may a full Assurance then receive
Of resting with the Lord in endless Joy,
Where nothing can come near us to annoy.

The Lord, I pray, make sweet that bitter Cup
Unto us all, before we drink it up;
With the Aboundings of Coelestial Peace,
Which in Eternity will yield us Ease.
Great Riches this, unto the Soul will be,
When from it may all outward Comforts flee.
The Lord conduct us to his glorious Rest,
Of which we never may be dispossest;
Where with the Saints and holy Angels we
His Presence may enjoy perpetually.
So now my Friends, I'll bid you all farewell;
Desiring here, we may in Concord dwell;
And in eternal Joy hereafter meet,
Where we again may never separate:
But shall enjoy each others Company,
In perfect Peace and Heavenly Unity,
Uninterrupted to Eternity.

So sincerely desireth RICHARD BOCKETT, jun.

Written the 9th of the 11th Month, 1713.

A Meditation.

CHrist's little Flock, and tender Ones rejoice
With chearful Hearts to hear their Shepherd's
And they a Stranger never durst to follow, (Voice :
Nor can they his unwholsom Pasture swallow.
Though pleasant to the fleshly Appetite,
Yet doth it not these tender ones invite,
Or tempt in any wise thereof to eat,
Because they've fed upon the finest Wheat,
And Honey too out of the living Rock,
Hath Christ dispensed to his little Flock ;
Wherefore thereof they having had a Taft,
Forbidden Food behind their Backs they cast, }
Tho' sometimes he may suffer them to fast. }
The Lord incline our Minds on him to wait, }
Daily to witness this renowned State, }
Of being fed by him our Shepherd great ; }
That we may live unto the Lord alone,
And what we do, may to his Praise be done.

The Lord preserve us by his Heavenly Power,
And us attend i'th' most distressed Hour ;

And that the Angel of his Presence we
May each one witness to accompany,
Our Souls from Time unto Eternity ;
Is what a Remnant are industriously,
Concerned for, whilst here continually.

The Lord preserve all such where e'er they be,
And bring them to the Heavenly Country,
For which they are concern'd so zealously,
Ev'n to those Mansions of Felicity,
Where Joy and Peace abounds eternally.

Written by R. B. 1713.

A Meditation.

LORD ! ever keep me on a constant Watch,
That Sin in any Kind may not me catch.
When any Thing contrary to thy Mind,
On me prevails, it Trouble brings, I find,
Wherefore I covet that I kept may be,
From every Thing, Lord ! that offendeth thee ;
That solid Comfort, Peace, and Quietness,
I may in Soul continually possess.
And when my Time shall here expired be,
May then a Portion have allotted me,
Where Joy and Peace abounds perpetually. }
Where thy Redeem'd compleatly happy are,
And no Disturber may to them come near.
But in the Fountain of Coelestial Peace,
Can they rejoice and rest in perfect Ease.

That

That this my Portion may hereafter be,
 Lord help me faithfully to follow thee ;
 That after all these Exercises here,
 Of divers Kinds whereof i've had some Share,
 My Soul may solace in the Joy that's there. }

Written the 30th of the 7th Month, 1714.

R. B.

To J. B.

J. B. I thought fit these few Lines to write, I
 And do not thou my wholsom Counsel slight.
 When to a solemn Meeting thou dost go,
 Wait on the Lord some Benefit to know ;
 That thereby thou may'st overcome that Evil
 Which certainly proceedeth from the Devil ;
 As talking, laughing, in the Meeting Time,
 Oh ! shun it therefore as a heinous Crime.
 When some in solid Thoughtfulness have sate,
 Then thou in them a Lightness would'st create.

I've

I've often Times much troubled been, to see
How rude thou hast behav'd thyself to me;
In looking, staring, laughing in my Face;
Indeed these Things to me seem very base,
But, if thou wilt for Time to come amend,
I should be glad some Time with thee to spend.
It would please me to see thee well inclin'd,
And to the Reprover's Voice turn in thy Mind;
Which would thee lead from Darkness unto Light,
Then may'st thou find Acceptance in God's Sight,
Whose piercing Eye doth see Man's inward Part,
And looks unto the Bottom of the Heart,
Wherein he seeth what's chiefest in our View,
Unto vain Pleasures let us bid adieu,
Unto the Lord let us put up our Cry,
That he may be the chiefest in our Eye.
Indeed this Work and Change cannot be known,
By any strength that we have of our own;
But if we eye the Lord, He'll give us Strength,
That we may be victorious at length,
Resisting the Temptations of the Devil,
And shunning all Appearances of Evil.
It's good to think upon our latter End:
We know not when God will his Message send.

Death

Death will appear, unknown to us how soon,
 Whether i'th' Morning, Night, or Afternoon.
 He'll not be brib'd by Silver nor by Gold :
 He will not spare the Young, nor yet the Old.
 Here is a Work whereunto we must come,
 Or else we must not enter God's Kingdom.
 The Counsel which I unto thee impart,
 I do desire may lodge in my own Heart ;
 Both Young and Old assuredly have Need
 Of Christ to save, and for us intercede.
 We are too apt to err and go aside ;
 But if we strive unto his Praise to live,
 God's merciful and ready to forgive.
 Oh ! let us strive unto his Praise to live.
John, let this on thy Heart Impression take,
 And what herein is mention'd now forsake ;
 See how Things stand approved in the Sight,
 Of God's all-seeing Eye, I thee excite.
 And unto Him, whose Dwelling is above,
 Now do I commend thee, *John* in Love.

From thy loving Friend and School-Fellow,

RICHARD BOCKETT.

15 JY 64

F I N I S.